THE

LIGHT OF TRUTH

OR THE

Siddhānta Dipikā and Āgamic Review.

A Monthly Journal devoted to the Search for Truth as revealed in the Ancient Hindu Mystic Philosophy known as the Šaiva-Siddhānta or Āgamānta.

VOL: XI. FEBRUARY, 1911. No. 8.

THE JÑĀNA-PĀDA OF THE SŪKSHMĀGAMA.

(Continued from page 217 of No. 5 Vol. XI.)

The Jñāna-pāda of the Sūkshma-tantra, as I know it, conforms in all that it speaks to the spirit of the above definition. The Sūkshmāgama being described as *Īšvara-guhya-janya* deals only with the subtlest verities and experiences. Its under-tone throughout is *Yoga* or realization of the presence of the Lord by soul-culture and subjective "exercises in godliness," and so, its Vidyā-pāda can be described only as Yoga-jñāna. The Jñāna-pāda of the Sūkshma-tantra that I have managed to get in Manuscript from the Bombay Presidency, is written in the *moḍi* variation or style of Devanāgari penmanship. It contains ten *paṭalas*, and a total number of about 1500 šlokas in Anushṭup metre. The ten *paṭalas* are said to form only a portion of the *Umā-Mahešvara-Samvāda*, which is, perhaps, a well-defined section of the Vidyā-pāda. The book begins in this wise:

अथसूक्ष्मतन्त्रप्रारंभः ॥ उमामहेश्वरसंवादे ॥

पुराकैलासशिखरे नानाद्रुमविराजिते ।
नानापक्षिसमाकीर्णे नानामृगसमाकुले ॥
सिद्धाचारणगन्धर्वै यक्षरक्षोगणैर्वृते ।
ब्रह्मादिभिर्देवगणैः इन्द्राद्यैर्लोकपालकैः ॥
योगिभिः सनकाद्यैश्च मुनिवर्यैः शुकादिभिः ।
नंद्यादिप्रमथानांच गणैः संसेवितेशुभे ॥
सारूप्यादिपदाप्राप्तैः महाभागैर्विराजिते ।
नानारत्नमयेदिव्ये सुखैकफलदायके ॥
तत्रोचितेमहच्छृङ्गे सौवर्णेदिव्यमन्दिरे ।
रत्नस्तंभसहस्राढ्ये मण्टपेमणिचित्रिते ॥
सिंहासनेसमासीनं ब्रह्मेन्द्रादिसुरैर्वृतम् ।
पप्रच्छपार्वतीदेवं शङ्करंलोकशङ्करम् ॥ and so on.

Pārvatī complains that, though she has heard the Lord discoursing so often and so fully on the विविधानि तन्त्राणि, she is harassed by doubts and perplexities :

तथापिचंचलंजातं बहुश्रवणकारणात् ।

Hence she requests :

तस्मात्संगृह्यसारांशं मोक्षमार्गैककारणम् ।
सम्यक्त्वंविनिश्चित्य कारुण्यात्वदमेप्रभो ॥

And the Lord says in reply, and I beg of you to note it carefully :

सत्यमेतत्महादेवि त्वदुक्तंसर्वसाधनम् ।
अनन्ताःनिगमाः प्रोक्ताः शास्त्राणिविविधानिच ॥
अमितानिपुराणानि विरुद्धानिपरस्परम् ।
आगमाःबहुधाप्रोक्ताः समस्तार्थविबोधकाः ॥
एतैरन्योन्यभिन्नैश्च ज्ञानंसम्यङ्नजायते ।
तस्मात्सर्वार्थसंयुक्तं परमार्थविबोधकम् ॥ *
सूक्ष्मतन्त्रंमयाप्रोक्तं सूक्ष्मतत्वावभासकम् ।

---

* *Paramārtha* is a technical expression connected with the mystic theology of the Āgamics ; compare the title of Abhinavagupta's work— The Paramārthasāra.

सारांशतत्वंनिश्चित्य पटलैःदशभिःप्रिये ॥
वक्ष्येहंतेसमासेन शिवज्ञानैकसाधनम् ।
समाहितमनाभूत्वा तन्त्रंगोप्यंइदंश्रुणु ॥

You now see why the Āgama is called Sūkshma, and the contents, as you will see presently, thoroughly justify that appellation.

The first *paṭala* entitled शिवसादाख्यनिरूपण is exceedingly mystic, and will be of practical value only to a Śiva-rāja-yogin in Samādhi, bent on disentangling himself from all the tattvas of the tattvādhvan, by pitching his subjective *lakshya* on higher and higher Śiva-tattvas, till at last he transcends both the Tattvādhvan and the Kalādhvan, and joins the feet of the Lord, led by the nectarine light shed by His Parā-śakti. The Sādākhya-pariṇāma is one of the most difficult to grasp in the prapañcha-sṛishti, and if I am to address you on that subject alone, I must ask you to bear with me for at least three hours. In the time allotted for my present discourse, I cannot do anything more than indicate the steps by which the *pariṇāma* is reached: and I will use the very words of the Āgama :

योगिनामुपकाराय स्वेच्छयाचिन्तयच्छिवः ।
ध्यायमानाततोदेवि पराशक्तिरजायत ॥
आदिशक्तिस्ततोजाता पराशक्त्यंशभेदतः ।
आदिशक्त्यांशतस्साक्षात् इच्छाशक्तिःसमुद्भवः ॥
इच्छाशक्त्यंशभेदेन ज्ञानशक्तिरजायत ।
ज्ञानशक्त्यंशभेदेन क्रियाशक्तिरभूत्प्रिये ॥

These *śaktis* represent only the phases or radiations of the will of the Lord, as it is in full activity, for it is said next

एकैवपञ्चधाभिन्ना निर्मलाशिवचिन्तया ।

We have to understand, therefore, that the निर्मला एका is only the चिच्छक्ति or the spotless Love of the Lord which takes on a five-fold phase of manifestation, when He wills it. The Āgama then goes on, as regards the Lord Himself :

शिवश्चसच्चिदानन्द लक्षणःपरमेश्वरः ।
पूज्यपूजकभावेन निर्गुणसगुणोभवेत् ॥
सचपञ्चविधःप्रोक्तः सादाख्यादिप्रभेदतः ।
पराशक्त्यादिशक्त्येश्च बिन्दुनादस्वरूपयोः ।
मेलनंशिवतत्वस्य सादाख्यंसमजायत ॥
प्रथमंशिवसादाख्यं अमूर्तंतुततोभवेत् ।
ततःसमूर्तसादाख्यं ततोवैकर्तृनामकम् ॥
कर्मसादाख्यमपरं पञ्चसादाख्यमीरितम् ।
सदाशिवेशब्रह्मेश ईश्वरेशानभेदतः ॥
मूर्तयोवैमतादेवि सादाख्यापरनामकाः ।
तदेतत्त्रिविधंज्ञेयं स्थूलंसूक्ष्मंपरंतथा ॥

Sādākhya is the resultant of the combined Bindu and Nāda, or Parā-Šakti and Ādi-Šakti, or Limitless Love and Limiting Love, and means the condition of equilibrium between an unlimited and delimited condition, which leads to the assumption of form, or evolution of Matter-made Cosmos. And the Sādākhya is five-fold, viz., Śiva-sādākhya, Amūrta-sādākhya, Mūrta-sādākhya, Kartṛi-sādākhya, and Sakaḷa- or Karma-sādākhya. Full details are added further on like these:

ततश्चपञ्चसादाख्य भेदंशृणुवरानने ।
एतत्सर्वंतत्स्वरूपं दृश्यादृश्यंविशेषतः ॥
शान्त्यतीतकलायुक्तं पराशक्तिसमुद्भवम् ।
प्रपन्नसूक्ष्मरूपंच विद्युत्प्रभमनूपम् ॥
शुद्धंचशिवसादाख्यं सर्वतत्वालयंपरम् ।
शान्त्याख्यकलयायुक्तं आदिशक्तिसमुद्भवम् ।
अमूर्तंकेवलंलिङ्गं भानुकोटिप्रकाशिकम् ॥ and so on.

You will thus see that the Pañcha-sādākhyas or the five states in which the Lord condescends to manifest Himself during a *sṛishṭi*, for purposes of souls' Redemption, are caused by the fusions of the respective Šaktis and Kalās. I have explained the meaning of Šakti already, and I may add that Kalā stands for the *avasthā* or specific *spandana* of Matter, when animated by the Šakti of the Lord. The forms and distinctive appearances of

the Pañcha-sādākhyas are also described, and methods are shown as to how to realise them to oneself in spiritual communion.

Now we shall pass on to *paṭala II* which deals with शिवनामभेदनिरूपण. In this Chapter, all the names of Śiva are catalogued and full reasons are assigned, by the citing of elaborate explanations, allusions and episodes, as to why such names have come to be given to Śiva. A lot of spiritual hints are thrown in, in the course of these formal narrations, and their use for practical Yogins must be incalculable. Such names of the Lord as Soma-dhārī, Vṛishavāhana, Tāṇḍava-mūrta, Vaivāhī, Bhikshāṭana, Kāmāri, Kālāri, Tripurāri, Jalandharahara, Ajāri, Vīrabhadra, Haridhvamsī, Ardhanārīśa, Kirāṭarudra, Kaṅkāḷa-dhārī, Chaṇḍeśānugrāhaka, Chakraprada, Vighneśvara-vara-prada, Somaskanda, Ekapādarudra, Sukhāvaha, Dakshiṇāmūrti, Lingodbhava and the rest, are dealt with at full length.

The third *paṭala* deals with *Pañchākshara-māhātmya-nirūpaṇa*, and is a rather long chapter of 114 verses. The place of the Pañchākshara among the *sapta-koṭi-mahā-mantras* is discussed, and its superiority established over every other mantra; its Ṛishi, Chandas, Kavacha, Hṛidaya, Kīlaka, Mudrā, Prayoga and Nyāsa are enumerated, with reference to all possible variations within itself; its value as *mantra-rāja* is shown in the removal of diseases, the attainment of *Siddhis* and the acquisition of Spiritual Freedom, *pari passu* with the manner, the number of times and the surrounding circumstances of its repitition and meditation. Its Dhyāna-krama and the Dhyāna-lakshya-rūpa are described, and the ceremonies to be observed in connexion therewith, e.g. the Tarpaṇa, Santarpaṇa and so on, are detailed. After describing the form in which the Lord is to be conceived, the Āgama says:

एवंध्यात्वाहृदंभोजे चिदातपविकासिते ।
आवहनादिषण्मुद्रां दर्शयित्वाचसाधकः ॥
गन्धादिपञ्चमुद्राभिः मानसैःउपचारकैः ।
पंचभिःपूजयिता तु जपेत्मन्त्रंनिराकुलम् ॥

Then a description follows describing the suitable places where one should sit for Spiritual Communion. The Chapter is of entrancing interest, but I must pass on to *paṭala* IV which is devoted to *Shaḍakshara-māhātmya-nirūpaṇa*.

Paṭala IV deals with the *Shaḍakshara-mahā-mantra*, on the lines on which *paṭala* III dealt with the *Pañchākshara*. In addition, the glory of Praṇava is described, its symbolism, thoroughly explained, its varieties which are five-fold are contemplated, and its component elements, analysed and interpreted in various ways. It is said:

सर्वेषुमन्त्रजालेषु मुख्योयंप्रणवोयतः ।
सर्वेषामेवमन्त्राणां मातृस्थानमितीरितम् ॥
सोयंपंचविधःप्रोक्तः साकल्यादिप्रभेदतः ।
साकल्यंप्रथमंप्रोक्तं शांभवंतुद्वितीयकम् ॥
सौख्यंतृतीयमित्युक्तं सावश्यंच चतुर्थकम् ।
सायुज्यंपंचमंप्रोक्तं भेदमेषांशृणुक्रमात् ॥

The above are the five *bhedas* of Praṇava, and their genesis and nature are next dealt with, in a very complete fashion, by revealing all the mysteries connected with their *upāsanā-sādhana*. And Praṇava, you will know, is simply another name for Śiva-Sādākhya, which also is five-fold, as I described to you a little while previously. You must note that *aksharas* are not 'letters' as people conceive it, but stand, as their name implies, for the 'imperishable factors' of the Divine Dispensation. The *varṇa*, *pada* and *mantra* mysteries are my most favourite themes, but I shall not at present detain you with any expatiation thereon. The *paṭala* closes with an exhortation not to desecrate the holy character of the Praṇava, Shaḍakshara, and Pañchākshara, and the various *bīja-mantras*, by teaching them to people of wicked ways and sordid tendencies, and more especially to heathens and infidels of any description.

(To be continued.)

V. V. R.

MAṆI-MEKHALAI.

(Continued from page 313 of No. 6 Vol. XI.)

CHAPTER III.

THE ENTRANCE INTO THE FLOWER GARDEN.

Maṇi-Mēkhalai who had listened to all that her mother had said, now began to ponder the sad story of her father's death, and—this being the destined hour of her spiritual call—was so overcome with sorrow[10] that her tears fell copiously on the garland of flowers she wore, and her mother seeing this said to

[10] There is something very significant in this sudden access of emotion which caused the innocent girl to shed bitter tears at the remembrance of her parents' sufferings. According to the Buddhist Theology, it marks a definite stage in the religious history of the disciple. It is called in Sanskrit HETU-PRABHĀVAM, the meaning of which is somewhat obscure but seems to mean "The showing forth of the Cause," and in Tamil an equivalent phrase is used for it. It corresponds very closely to the Šaiva idea of ŠAKTI-NIPĀTAM, for a full exposition of which the reader is referred to the Tiruvāsagam introduction page 46, note 3. (The explanation of the phrase *Šakti-Nipāta* as given by the late Dr. Pope, in the place referred to here, is hardly correct.—*Ed. L. T.*) The idea seems to be that at a certain moment, in the soul's progress, the merit of good deeds done in former births and the de-merit of evil deeds counterbalance one another, and the soul being set free begins a new career. In many respects, it answers to the common idea of "Conversion". The Šaiva system dwells upon it as pre-eminently the result of divine grace; to them it is a step forward from which there is no retrocession; the devout soul is now assured of its final deliverance from embodiment: it has come to God. We see in the history of Maṇi-Mēkhalai from that moment, she never wavered nor wandered from the way marked out for her; she gave herself up to her appointed work, patiently and humbly, making her way towards the promised consummation.

her, "my daughter, go forth into the park and gather some fresh flowers for your faded garland." Now there was standing by, a bosom friend of her mother, who was of the same profession, and whose name was Sutamati. This friend intervened with a piece of urgent and prudent advice. "It will never do," she said, "for your young daughter to go forth unattended into the midst of the festivities of the city. In one part are the royal preserves where the king's son and the princess are dragging their chariots. In another part are gardens where only the celestials enter, and bazaars are *thronged with mixed* multitudes. No maiden without a guardian may enter there. To show you the necessity for my advice, I will tell you my own history. I am the daughter of a great sage called Kausigan of the city of Saṇbai, north of this. I came to this city at a former festival; but a young prince of fairy-land riding in his chariot through the sky, bent on the same errand, saw me unattended and carried me off. I lived with him till, tired of my company, he left me here and went back to his fairy home. Since that time, I dwell a stranger here. You cannot expose your beautiful daughter to such dangers. But there is a garden, sacred to the Buddhists, in which there is a crystal pavilion. It is sacred to the Lord of Grace and Love, the great ascetic, who guards the lives of men. Here many trees grow and flower under his protection. In this sacred pavilion, whose walls are clear crystal, there is a shrine dedicated to his worship. Within that hallowed recess is an altar from which radiates on all sides the splendour of spotless gems. It is called the Lotus-altar. Here no sound of human speech is ever heard. The thought of each worshipper here speaks direct to the Lord of all. The worshipper, who, thinking of some deity, presents a flower, finds that his votive offering has at once left his hands and found its way to the feet of him for whom the worshipper's thought has directed it.[11] If you ask by what impulse it has made its way thither, you must ponder the action that men's deeds act where

[11] Compare the story of Arjuna worshipping Krishṇa, and the flowers being found on the Person of the Lord of Kailās.—*Ed.*

his mind goes with them, and are worthless where the soul does not impart power to them. This pavilion was erected by the divine artificer Mayan. In that flowery parterre, your daughter may walk, and I will be her guide."

Having so said, Sutamati and Maṇi-Mekhalai made their way through motley multitudes that thronged the festive city. Here was a hungry ascetic, there were people following crowding after sellers of toddy. Here were people following montebanks. There they were gazing upon the pictures and inscriptions on the lofty mansions. On little chariots borne by elephants, children were being carried about. Strange shows were exhibited on all sides to the amazed and delighted multitudes. Many of these followed Maṇi-Mekhalai crying out "if this beautiful maiden enter the flowery park, the very swans will be filled with admiration and envy of her stately walk." Thus she proceeded on her way gathering beautiful flowers.

CHAPTER IV.

SHE ENTERS THE CRYSTAL PAVILION.

Here, Sutamati showed our astonished heroine the wealth of beauty that was in the groves, and all the beauty of the lakes that stretched around on all sides.

While she was doing so, Udaya-Kumāran accompanied by a splendid guard of troops, mounted on a chariot, was driving on, restraining with difficulty the State elephant whose name was Kālavēgan (as swift-as-the-wind.)

The people were fleeing in dismay on every side from the cavalcade. Suddenly from a lofty building in the street window of which, he was luxuriously reclining, on a couch of flowers, Eṭṭi-Kumāran called out to the prince "what is it that distresses you," and then immediately he arose, rushed forth

and making lowly salutations to the prince, exclaimed "I have just seen Maṇi-Mēkhalai in poor array going forth to gather flowers in the garden. The moment I saw her, I remembered how her father Kōvalan met with his death in Madura, and losing all control of mind, forgot the music I was playing; this it is, that troubled me." As soon as the prince heard these words, having for many days been madly in love with Maṇi-Mēkhalai, he exclaimed "has she indeed come to visit this grove, I will enter it, seize her and bring her back in my chariot." Thus saying, he drove off, and soon gained the entrance gate of the Uvavanam.

Maṇi-Mēkhalai hearing the noise of his chariot wheels said to Sutamati, "Udaya-Kumāran has fixed his whole desires on me. This I heard Vayantamālai telling my mother. This sounds like his chariot wheels. What can I do in this emergency?" Sutamati caused her to enter the crystal pavilion, and having locked it with Maṇi-Mēkhalai inside, herself went five bow-shots' distance and there awaited the prince's approach. Seeing her, he addressed her as follows:—

"You are standing here in this lonely spot. I know that you came here with Maṇi-Mēkhalai! Has she become sensible? Have her rosy lips learnt again to smile? Do her eyes roll round inspiring desire? Has she left the abodes of the Buddhist devotees? Tell me why." Thus he asked, and revealed his desire.

Then Sutamati, seeing no way of escape, in distress exclaimed "Oh prince, direct descendant of Karikāla-Peru-Vaḷattan[12] who in his youth in the guise of an old man, settled

[12] Probably none of the ancient kings, or chieftains of South India has been the subject of more discussion than Karikāl. I shall endeavour to set down exactly all that I can find about him in the Tamil writers without any examination of conflicting opinions, or archæological explanations. He is said to have been the son of the Cēran King whose name was Uruva-Pal-Tēr-Iḷam-Cenni. He is also said to have married the daughter of the chief of Nangur, who seems to have been of not a very

the dispute and revealed the truth! Though thou art young in years, thou art old in knowledge. Is there anything that young girls can teach thee? Nothing. Yet one thing, hear me, when I say

> What comes from deeds is growth of deeds.
> This human body which we wear, know thou
> Stripped of its ornamented garb is carrion.
> 'Tis mere abode of age, disease, and sore decay.
> 'Tis home of desire that clings, receptacle of faults.
> 'Tis nest of ants where serpent dwells.
> Longings and cares and griefs and tears
> Fail not the soul that dwells within.
> Oh Mighty One, see thou this empty frame."

But before her words could reach his ears, he saw the form of Maṇi-Mēkhalai within the crystal walls.

---

distinguished family. His father-in-law is referred to in Paḷa-Moḷi under the name of Perum-Piḍār-Talaiyar. He is referred to in a note appended to Pattu-pāṭṭu II, p. 61.

The commentator's explanation of this is that two persons had a disagreement, and when our hero, who was in his youth, attempted to settle their dispute for them, they replied that he was too young to thoroughly investigate the course of their dispute, whereupon he seemed to have disguised himself, and, in the shape of an old man, came and heard the whole matter and decided it to their satisfaction. The story is somewhat indistinctly told. There seems to have been a disagreement between him and his elder brothers which led to his leaving home and going to Karavūr, where an elephant despatched from Kari came and kneeling at his feet lifted him into the howdah and carried him to where the people were expecting their king. His name of Karikālan means "burnt foot." It is said that in early childhood he fell into the fire, narrowly escaping with his life, but marked and lamed. He is referred to in four songs of the Puṟa-nānūṟu. These are Nos. 7, 65, 66 and 224 translations of which we give.

Of the ten poems composing the Pattu-pāṭṭu the second and ninth are incribed to him, and from them we may get some idea of what was supposed to be the state of his dominions; but there (At this point the Manuscript abruptly stops short.—*Ed. L. T.*)

CHAPTER V.

THE APPEARANCE OF MAṆI-MEKHALAI-DEYVAM.

As soon as Udaya-Kumāran saw the form of Maṇi-Mēkhalai, he rushed away and strove to effect an entrance into the pavilion, and being unable to find any door, groped about it with his hands, and thus exclaimed, "what kind of a being is Maṇi-Mēkhalai?" To this she replied "she is one who has entered the ascetic life. She is one who has power to curse the wicked. She is sbsolutely free from sinful desires. It is not fitting that thou shouldst seek her love." To this he replied "be she what she may, she is one who pertains unto me." He then added the question, "I know that thou wert one of the nuns of the Jain sect; how hast thou left them and become one of the Buddhists[13] like Mādhavi and her daughter." To this

[13] It clearly appears that the real object of the poem is to represent Buddhism as superior to every form of Hinduism, and especially to the Jain system. Its great interest in fact consists chiefly in this. It is the last effort of Tamil literature to restore Buddhism to the high place which it had occupied before the time of Māṇicka-Vāšagar.

Hence the heartless, pitiless character of the Jain saints is brought out in the story. Many things conspire to show that there was some ground for this. Jainism partly failed from a lack of human sympathy. They seem to have been more anxious to show mercy and pity to the animal creation than to suffering humanity.

Buddhism on the other hand showed an astonishing sympathy with all human infirmity. In India at least they showed a keen sense of the evils and sufferings of men. Buddha is represented everywhere as a tender, most loving friend of men. There is a very great deal in these writings which seems to be a reflection of our Western tradition. The controversies about the date of Maṇi-Mēkhalai seem almost incapable of decision. There are quotations in it from the Kuraḷ, and it is in many passages an echo of the Nāladiyār. The hero Udaya-Kumāran is represented as a probably late descendant of a king celebrated in the Pura-Nānūru. On the whole I cannot think of this poem as having an earlier

Sutamati replied "Oh prince, I am the daughter of a Brahman named Kausikan of the city Ṡaṇbai. My mother died when I was a child. One day I went alone to gather flowers in the garden, when a fairy prince seeing me was enamoured and coming down from the sky, carried me away to be his bride; but he afterwards abandonded me in this city. My father, troubled at my disappearance, sought me everywhere, and even came down to bathe in the river Kannyā-Kumāri, where he met some Brahmins from this place, with whom returning, he came across me, and learning my story, did not deem me worthy of their society; but took me with him and begged from day to day for our subsistence. One unfortunate day, a cow rushed down and gored him with its horns. I took him in the extremity of his suffering to the Jain devotees, but they refused all help, and in despair went from door to door, imploring assistance. Then there met me a mendicant with an alms-basin in his hands, with a face gleaming like the full moon, and with a gold-coloured garment. His name was Saṅga-Dharman. This man, whom I knew by his garb to be a Buddhist ascetic came to us full of grace and pity saying "from what are you suffering?" and with many gracious words handed to us the full alms-basin which he carried, and taking my wounded father in his arms and showing us the Buddhists' monastery, saved my father from death. He taught me the revelation of the mighty name,

Our Lord whose nature is all good,
The essence of all that is good in the world,
Who had made experience of all embodiments
Who lived not for himself but for all others,
Who was adorned with all grace that all men need at every time,
Who wheels the wheel of every virtue,
Vāman, the conqueror of the demon of lust.

---

date than the tenth century. There is obviously room as there was undoubted opportunity for the infiltration of Western ideas. Certainly the idea of Buddha as set forth in this poem is singularly attractive.

At the feet of him thus made known to me, I bow down; my tongue, in ceaseless praise, extols him, and knows no other name. From that time with Mādhavi I dwell in the Buddhist home. Therefore it is, that you see me here with Maṇi-Mēkhalai."

The prince Udaya-Kumāran hearing this replied "I know thee now; hence forward, I can meet with Maṇi-Mēkhalai through Chitrapati." Saying this and still full of fierce desire, he left the garden. As soon as he had gone, Maṇi-Mēkhalai came forth from the crystal pavilion and said to Sutamati, "he has abused me considering me to be a loveless one, a false devotee, one regardless of all rules of decorum, a prostitute; but yet my heart goes forth towards Udaya-Kumāran. What can be the cause of this? Is this the nature of love?" As she stood thus pondering, Maṇi-Mēkhalai-Deyvam disguised as a companion joined them, and, entering the crystal pavilion, made the circuit of the shrine, and rising up over the altar, began thus to sing a song of praise.

Sage! Ascetic! Virtuous One! All plenitude!
Thou wert exalted above all virtue known to this earth!
Thou who hast removed all my sin! Thou who hast killed passion!
Thou first one who knowest all!
Thou who hast transcended Kāman!
Thou who art the defence! Thou who dost destroy evil and fierce anger!
Thou of the thousand-fold wheel!
I have not a thousand tongues to sing Thy praise.

As she thus sang her exaltic songs, the sun went down, and the moon arose on the wondrous scene.

(To be continued.)

G. U. P.

NAMMĀḶVĀR'S TIRUVIRUTTAM.

(Continued from page 298 of No. 7 Vol. XI.)

TRANSLATION OF FIVE SAM-SKRIT VERSES,

recited by the majority of Sri-Vaishnavas at the commencement of every kind of Religious Chant and Study.

---

* I. Verse in honour of the Holy Sage Maṇavāḷa-Mā-munigaḷ [believed to have been immediately vouchsafed by the Lord Himself as manifest—the oldest and most venerable of all the Visible Earthly Temples of Vishṇu *viz.*, Śrī-Raṅga].

I bow to—(*a*) the Holy Meditator Ramya-Jāmātṛi-Muni [as in Saṃ-skṛit the said Holy Sage is designated],

(*b*) the recipient vessel-of-honour of the Water of Grace which descended from the Holy Sage Śrī-Śaileśa [as the Spiritual Teacher of the Holy Sage celebrated by this verse is called in Saṃ-skṛit],

(*c*) the Ocean of Wisdom and Love Divine, and of the whole inexhaustible series of Holy Graces thereto appendant [sent as the conquest of wrath, lust, fame-seeking, idleness, frivolity, and other evils, and the steady possession of calmness and humility of spirit,—correctness and punctuality of outward practice in word and deed, &c., &c.],

---

* In place of the verse here translated as No. 1, a small section of Śrī-Vaishṇavas—known as the Muni-Trayam Community, chant a verse which may be translated as follows :—" I bow to—(*a*) Veṅkaṭa-nāthārya blest, (*b*) who was the recipient vessel-of-honour of the Water of Grace which descended from the Holy Sage Rāmānuja ; and who, (*c*) with wisdom and unworldliness adorned, (*d*) towered as Vedānta's Teacher Great."

(*d*) the steadfast follower of the Prince of Anchorites [*i.e.*, of Śrī-Bhagavad-Rāmānujāchārya—our Saviour].

II. Verse in honour of our Holy Apostolic Pedigree, framed and consecrated, pursuant to our said Śrī-Bhagavad-Rāmānujāchārya's command, by the Holy Sage Kūra-nātha (or Kūratt-āḷvān, *i.e.*, the Saint of Kūram—a Holy Place in the Taluk of Kañchi, in the District of Chingleput, situated close to that station on the Madras Railway which is called Chengalva-rāya Nāyakar's Choultry]—The Holiest of our said Saviour's Seventy Four Leading Disciples.

I bow to (*a*) the Succession of Darkness-dispelling Teachers (Guru-paramparā),—(*b*) which (succession) commences with the Lord of the Universal Mother (Lakshmī-Nātha), (*c*) which possesses (the Holy Sages) Nātha and Yāmuna in its midst, [these being the Holy Sages who were respectively the Fifth and Second Predecessors of our said Saviour Śrī-Bhagavad-Rāmānujāchārya, and of whom, the former, namely, the Holy Sage Nātha-Munigaḷ, was also the paternal grandfather of the latter, namely, the Holy Sage Yāmunāchārya], and

(*d*) which, (relatively to the accomplishment of my own Spiritual Regeneration) ends with my (immediate) Āchārya (or Spiritual Teacher).

III. Verse in honour of our said Saviour Śrī-Bhagavad-Rāmānujāchārya—the Greatest in the order of our Holy Sages (or Āchāryas), framed and consecrated by the Holiest of His Disciples, namely, the aforesaid Holy Sage Kūratt-āḷvān (when the latter was about to depart from the earth), in the holy presence and with actual holding of the sacred feet, of our said Saviour who had come to visit his beloved and martyred Disciple.

I will take as my Refuge the feet of—

(*a*) this Unique Ocean of Mercy—Rāmānuja, who is—
(*b*) my darkness-Dispeller (Gu-ru),—
(*c*) perfect in all the Graces of Holiness } Bhagavat;—
(*d*) and entirely free from all their opposites, }

(*e*) and who, from being ever totally overpowered by the charm of the golden treasure of the lotus-feet of the Ever-Perfect—Ever-Loving Lord (A-chyuta), viewed as straw all things else.

IV. Verse in honour of Nam-Āḻvār or "*Our* Āḻvār" *par excellence*,—the Holy Father of our Tamil Vedic Literature,—the Greatest in the order of our Holy Saints (Āḻvārs)*, just as our Saviour memorialised in the last-preceding verse is the Greatest in the order of our Holy Sages (Āchāryas);

framed and consecrated by the Holy Sage Yāmunāchārya or as he has been surnamed in Tamil,—Āḷa-vandār (Come to Conquer),—and forming the fifth of the five verses dedicated to Divine Apostles at the commencement of his Renowned Hymn to God—a Hymn known by way of pre-eminence the Stotra-Ratna or a Gem among Hymns. [This Yāmunāchārya is the second of the Holy Sages mentioned *ante*, Sam-skrit *v*. II.]

I will bow, by the head, to the blessed Vakuḷa*-decked couple of feet of the First Pioneer Lord of our (Śrī-Vaishṇava) Family—

a couple,—which alone has ever been unto my ancestors as (dear as)

(*a*) Mother (—who, even *before* conceiving the child in the womb, is the first and most anxious suppliant and sacrificer for the privileges of childbearing, and after conception, is the most painstaking sustainer of incipient life in the womb, and, after the child's birth, is the most purely loving, patient, forgiving and self-sacrificing lifelong friend the world has known),

---

* *i. e.*, "The Steeped" in the overpowering freshes of the Great Stream of Divine Love.

* A garland of Vakuḷa flowers (*Mimusops elengi*) presented by the Lord and made to extend from the neck to the feet while the Saint is in the sitting posture. The Saint's Worshippable Image in all our chief Temples, is, to this day, adorned in this manner.

(*b*) Father (who is still greater contributor to original generation and is even the preferentially followed friend of maturer years),

(*c*) Beauties in their prime (for whose sake the world is seen to forsake even both parents),

(*d*) Children (whose charms and usefulness, both here and hereafter, suffice to divert the world's love from even the last-mentioned most engrossing object of desire),

(*e*) Wealth (the world's *sine quâ non* for giving relish to the enjoyment of every one of the relations heretofore enumerated),

(*f*) And Every other thing (that can please mankind)!

V. Verse which celebrates first the Whole Series of our Holy Saints (Āḻvārs), who together vouchsafed to us 24 Holy Hymns (containing 4000 Classic Tamiḻ Verses and constituting our Tamiḻ Veda and Its Accessories); and which celebrates secondly, our said Saviour Śrī Bhagavad-Rāmānujāchārya, but for whom and his immediate predecessors (the 2nd and fifth more particularly, vide Saṃ-skṛit verse II., in this series of 5 verses) of whose united labours and prayers he was the noblest product, the world would scarcely have been enabled to preserve and benefit by the holy treasure left us by the Āḻvārs;

framed and consecrated by the Holy Sage who is known as the First (Parāśara) Bhaṭṭar (so called by way of distinction from the equally great Sudarśana-Bhaṭṭar, surnamed by divine command, Vyāsāchārya—the Holy author of Śruta-Prakāśikā, the immortal commentary on our said Saviour's Śrī Bhāshya, and from other Illustrious Sages who arose from the Holy Bhaṭṭar Family). This First Bhaṭṭar was the elder of the two blessed sons of Kūratt-āḻvān (the Holy Sage already referred to in the headings to verses II and III in this Series of Five Saṃ-skṛit Verses), and was the Holy Author of our Standard Saṃ-skṛit Commentary on the noble Mahābhārata Hymn entitled the One Thousand Holy Names of the Omnipresent, Śrī-Vishṇu-Sahasranāma-Stotra) and other immortal works,

and is also gratefully remembered as the Great Fountain-Head of many of the highest beauties to be found in the Standard Commentaries on our Tamil Veda and Its Accessories.

I well and ever bow to—

* (2) Bhūta, [or the Truly Born by knowledge of Divinity, the Holy Seer of the centum of "end-beginning" (andādi) † verses chanted as the Second Hundred in the Third Thousand out of the Four Thousand Verses which, as already mentioned, constitute our Tamil Hymnal, the Holy Place—Tiru-kkadal-mallai, known in English as Mahābalipuram or the Seven Pagodas, being the place blessed by his first Holy Appearance on earth),

(1) Sarasya, [or the Tank Saint, a sacred tank in Kāñchī (or Conjeeveram) opposite to the Temple of Śrī-Yathokta-kāri-svāmi, being the spot blessed by his first Holy Appearance on earth. He is the Holy Seer of the centum of "end-beginning" verses chanted as the First Hundred in the Third Thousand aforesaid, and is the eldest of all our 12 Āḷvārs).

(3) Mahad-āhvaya, [*i.e.*, he who was surnamed the Great, whose first Holy Appearance was in a well at Mylapore (Madras)—formerly a suburb (for Vaishṇava purposes) of Triplicane (Tiru-valli-kkeṇi) in Madras, and who is the Holy Seer of the centum of "end-beginning" verses chanted as the Third Hundred aforesaid].

(8) Bhaṭṭa-Nātha, [*i.e.*, he was surnamed the Lord of Bhaṭṭas or Brāhmaṇas, called also Vishṇu-chitta or "Meditator of the Omnipresent," and "Peri-yāḷvār" or the "Great Seer," whose first Holy Appearance was in Śrivilliputtūr—a Holy City in the Tinnevelly District, who was the Holy Father of the

* The transpositions occurring in this verse, of the chronological order of the names as shown by the parenthesised numerals prefixed to each of them, arise from the requirements of the metre.

† For an explanation of the phrase—"end-beginning" verses, see, *ante*, p. 298, Vol. XI of this Journal.

Female Saint to be next mentioned, and who lastly, is the Holy Seer of the Hymns forming Nos. 1 and 2 in the First Thousand out of our said Four Thousand verses and comprising respectively, 12 and 461 verses. The first of these Hymns has, owing to its excellence, been placed not only at the commencement of our whole Hymnal of Four Thousand verses, but is also uniformly chanted and studied before commencing the chant or study of any portion whatever of our said Hymnal. It has also been selected, along with portions of this Seer's second Hymn aforesaid, for daily use in both our Home and Temple worship].

(9) Śri, [or the Blessed Lady known as Āṇḍāḷ or our Sceptered Queen Divine, the Holy Daughter of the last mentioned Holy Saint. Her first Holy Appearance was also in Śri-villi-puttūr aforesaid. She is the Holy Seeress of 2 Hymns comprising 30 and 143 verses respectively, and forming Nos. 3 and 4 in our First Thousand. The excellence of the first of these Hymns has led to its being selected for daily use as a Morning Hymn in both our home and Temple worship, and its being made the subject of some five classic commentaries].

(4) Bhakti-sāra, [or "Devotion's Essence"—whose place of first Holy Appearance was Tiru-maḻišai near Poonamallee about 13 miles to the west of Madras, and who was the Holy Seer of 2 Hymns of 120 and 96 verses respectively (the latter being "end-beginning" verses). The first of these Hymns forms No. 6 in our First Thousand, and the second is placed as No. 4 in our 3rd Thousand].

(7) Kula-šekhara, [or The Crown-Gem of our Śri Vaishṇava) Family—whose first Holy Appearance was in a Holy Place entitled in Tamiḻ Tiru-vañji-kkaḷam (or Vañchi in Saṃ-skṛit); and who was a King of Chera-Maṇḍala or the Keraḷa-Drāviḍa (being one of the Five Drāviḍas); was the Holy Seer of a Tamiḻ Hymn of 105 verses forming No. 5 of our First Thousand, and also of a well-known Sam-skṛit Hymn of about

40 verses entitled the Mukunda-Mālā, an English translation of which has been published by me. The present reigning Dynasty of Travancore, (May it ever prosper!) is believed to be connected with this Holy Saint, and includes "Vañchi" among its titles].

(11) Yogi-Vāha [or he who was borne on the Yogin's shoulders. The place of his first Holy Appearance was Uṛaiyūr on the bank of the Holy Stream of the Kāverī opposite to Śrī-raṅgam near Trichinopoly. He was the Holy Seer of a Hymn of ten verses on the eve of his departure for Heaven, and this Hymn forms No. 9 of our First Thousand.]

(10) Bhaktāṅghri-reṇu [or the "Feet-Dust of Saints", known in Tamiḷ by this name's Tamiḷ equivalent—"Toṇḍar-aḍi-ppoḍi", whose first Holy Appearance was in a blessed place named Maṇḍan-kuḍi; and who was the Holy Seer of 2 hymns of 45 and 10 verses respectively. The latter of these hymns is, as a Morning Hymn, daily used in both our Home and Temple worship.]

(12) Para-kāla [or "Terrible to the Wicked", whose first Holy Appearance was in Kuṛaiyalūr, more familiarly known as Tiruvāli Tiru-nagari, in the Taluk of Māyavaram in the District of Tanjore;—who, though chronologically the latest in our series of 12 Aḷvārs, is, for the greatness of his service to religion, honoured by his sacred Worshippable Image being placed in our Temples as *second* in the Āḷvār-Incarnations' series. He was the Holy Seer of six Hymns—known as the Six Aṅgas or Accessories to our Tamil Vedas Four seen by Saint Nammāḷvār. Out of Seer Para-kāla's six Hymns, three, comprising respectively, 1084, 20 and 30 verses, constitute our Second Thousand. His remaining three Hymns comprising 1, 77½ and 148½ verses respectively, are placed as the concluding Hymns (bearing Nos. 8, 9 and 10) in our Third Thousand. The aggregate number of verses contributed to our Hymnal, by this Holy Seer is, therefore, 1311.]

(13) Yatīndra-Miśra, [or Holy Prince of Yatis. This is our Great Saviour Śrī-Bhagavad-Rāmānujāchārya, who, though ordinarily included in the list of our Holy Sages or Meditators and explainers of our Drāviḍa Hymnal, is, owing to the superlative greatness of his service to religion honoured by his Worshippable Image being placed in our Temples next after the Worshippable Images of the Seers Parāṅkuśa (or Nammāḻvār) and Para-kāla].

(5) The blest Meditator—Parāṅkuśa-Muni [or Convertor of Sinners, just as an elephant-taming hook (aṅkuśa) tames elephants. This Holiest of our Saints is the Seer of our Four Drāviḍa Vedas, comprising 100, 7, 87 and 1102 verse respectively. Of these, the first three form Hymn Nos. 5, 6, and 7 in our Third Thousand and the last constitutes our Fourth and Best Thousand, the *standard* commentaries on which alone fill no less than ten huge quarto volumes in print. This Holiest of Saints, whose first Holy Appearance was in Āḻvār-Tirunagari in the Śri-Vaikunṭham Taluk of the Tinnevelly District, was twice-blessed, blessed in his own devotions and blessed again in his still more devoted Disciple—the Holy Saint (6) Madhura-Kavi whose first Holy Appearance was in the Holy Place named Tiru-kkōḷūr situated on the bank of the river Tāmra-parṇi in the aforesaid Śrī-Vaikuṇṭham Tāluk of the Tinnevelly Dist., was the Holy Seer of an Apostolic Hymn of 11 "end-beginning" verses with which our First Thousand concludes, and forms Hymn No. 10 in that Thousand, and also a part of the Hymn used in our daily Home and Temple worship].

For some of these, and a large number of other, names in our Guru-paramparā or Teacher-series, see *ante*, under the Division—" Mottos and Testimonies," Head XXIV, p. 16 *ff*.

(To be continued.)

A. G.

THE ŚAIVA SIDDHĀNTA CONFERENCE, 1910,

(RAMNAD).

(Specially Communicated by a Member of the Conference.)

The fifth Session of the Saiva Siddhānta Conference was opened duly on the 26th December 1910 at Rāmnād. The President-elect and the delegates attended a service at Srī Rāja Rājeśvari Ammaṅ Temple, and a most impressive service was also held at the shrine of St. Tāyumānavar on the same morning. Mr. Taṅgavelu Śervaikār read out Aruḷayyar Agaval in praise of the Saint, and there was not an eye in the whole congregation which was not brimming with tears during its recitation. One has to be present on such occasions to feel the full force of such a soul-lifting experience.

RĀMALIṄGA VILĀS,

the Durbar Hall of the ancient Śetupati Rājās was filled to overflowing by 1 P. M. Śrīmān Dinakarasvāmi Tevar Avargal welcomed the President-elect and the delegates in a felicitous and short speech on behalf of the Mahārājā, and proposed the President-elect Śrīmān K. P. Puṭṭaṇṇa Cheṭṭiyār Avargal, Senior Councillor to His Highness the Mahārājā of Mysore, to the Chair. This was duly seconded by Śrīmān J. M. Nallasvāmi Piḷḷai Avargal and amidst the acclamations of the people assembled, the President took the chair. Two Śāstris who had accompanied the President from Bangalore then chanted the famous Śatarudriya Hymn, which was most subline in effect. A young boy, in silvery tones, sang several Hymns from the Devāram, as did also Mr. Taṅgavelu Pillai of the Śivanaḍiyār Tirukkūṭṭam of Madras. A brilliantly-worded

Welcome Address* was then read by the Secretary, Brahmaśrī V. V. Ramaṇa Śāstrin Avargal and presented to the President, and the former gentleman read also the Report of the Standing Committee ¶. The President then read his Inaugural Address †, which being conceived in a broad and lofty spirit, was appreciated by the audience, which also included gentlemen of different persuasions of the Hindu Faith. He did full justice to the superior claims of Śaiva Religion and philosophy, but he displayed above all his liberal attitude towards other religions. His speech was followed by the lecture of Mr. R. Shaṇmukha Mudaliyar on

MŪRTI DHYĀNAM,

and he discussed therein the various manifestations of Śiva and the meaning and *raison d'être* of such manifestations. We may state the gist of his paper as follows. As the upanishads set forth, the Supreme Brahman willed 'May I Become Many'. Why should He do so? Not for His own sake, but for the sake of the innumerable souls or jīvas wallowing in *aṇava* (primal corruption) without any will or thought, in the *kevala* (benighted) condition. When Brahman willed, a corresponding will made its appearance in the jīva also, and all the subsequent manifestations of God have a relation to the different cycles in which the jīva revolves from its first enmeshment in a material body to its final resting in God. Man can will and act and think, but can do so, if only God also wills and thinks. The Fire can burn and the wind can blow, but as is shown in the Kena Upanishat, they cannot move a straw, if the Supreme Consort of Umā does not will it. The various manifestation of God show how in each and

* This was published in our Journal, Vol. XI, No. 6, pp. 245-247.—*Ed. L. T.*

¶ This was published in our Journal, Vol. XI, No. 6, pp. 262-272.—*Ed. L. T.*

† This was published in our Journal, Vol. XI, No. 6, pp. 248-261.—*Ed. L. T.*

every one of our human activities, God in His Supreme Mercy stands by us, supports us and helps us ever and anon till we reach our Goal. The above paper was followed by that of Brahmaśrī T. B. Vāsudeva Śāstriār Avargal, Retired District Munsiff, on

THE FORM OF THE DEVĪ.

He is a well-read Sanskrit scholar and a great devotee of the Devī, and he displayed his devotion and learning in the paper* that he read. He took for his text a stanza of Kālidāsa and explained its esoteric meaning. He said that the pure worship of our Mother Umā has nothing to do with some of the baser (vamāchāra) forms of worshipping śakti (the feminine principle in nature).

SAINTS, SAGES AND SAVIOURS OF INDIA,

was the theme of the extempore address of Mr. H. Rāmayya, Secretary of Vokkaligara Saṅgha of Bangalore, and he took the audience by storm. In speaking about the 'Saints, Sages and Saviours of India' he brought out the one unifying characteristic of all of them, namely, their selflessness and self-sacrifice. He punctuated his address with happy quotations and quaint moral-pointing anecdotes which elicited warm and repeated applause. This was followed by Mr. Basavaliṅgappa's paper on

VĪRAŚAIVISM.

He said Vīraśaivam was clearly included in the term Śaiva Siddhānta and classified all the Āgamās into four classes, namely, Vāma, Dakshina, Miśra and Siddhānta, relating respectively to the Sāktas, Bhairavas, Saptamātṛikas and Śaivas. The last comprised all the twenty-eight Āgamas from the Kāmika to the Vātuḷa. He controverted the fallacies prevailing about the genuine antiquity of Vīraśaivam. The Śaivas were divisible into the Sāmānya Śaivas, Miśra Śaivas, Śuddha Śaivas and Vīraśaivas whose codes of faith he defined. Lingadhāraṇa was clearly inculcated in the Divyāgamas and as such, it

* This paper will shortly be published in our Journal.—*Ed. L. T.*

was an ancient institution. The sixty-three Šaiva Saints called Purātanās were worshipped by Vīrašaivas also and he mentioned several of them such as Iyarpagai Nāyanār, Širuttoṇdar, Gaṇanāthar, Murugar, Iḷayāngudimāra Nāyanār, Chandešvara Nāyanār and others as strict Vīrašaivas, and he claimed that St. Maṇicka Vāchaka was also a Vīrašaiva. He said that Āchāryas incarnated from time to time for reviving the sacred religion, and the time now seemed to be fit for the incarnation of an Āchārya. The day's proceedings came to a close with the reading of a learned paper on

ST. TĀYUMĀNAVA SVĀMIGAL AND HIS TEACHINGS

by Švāmi Aṟivānandan of Māyavaram.

The morning meeting on the 27th December commenced at 8 A.M., and the business transacted then was the most important in the whole Session. Mr. I. Adimūlam Mudaliyār Avargal, the devoted Secretary of the Madras Šivanaḍiyār Tirukkūṭṭa Sabhā read a most valuable paper on

THE DUTIES OF THE ŠAIVITES.

He divided his subject under various heads, organisation, sabhās, funds, ways of spreading the religion, the depressed classes, vernaculars, temples and maṭhs, religious schools, and treated the subject under each head in a most exhaustive manner. Mr. T. Muttusvāmi Konār Avargal, the energetic Secretary of the Tiruchengode Šaiva Siddhānta Samājam followed, with his paper on the same subject. Then followed a stirring speech from Mr. Vaḷḷal Šivajñāna Dešikar Avargal, the talented Secretary of the Samayābhivṛiddhi Sabhā of Palamcotta and as the President remarked, he spoke much faster than any one could read. The point which he pressed on the notice of the audience was, that it was not necessary for us to secure new funds for carrying out our objects, and if we could secure the proper administration of the funds we already possessed, it would be enough. The thousands of šaivite temples and maṭhs in our land, were endowed by the ancient Rājās and

nobles for the up-keep and spread of our religion, and the funds they administered were our own, and it is our duty to see that they are put to their proper uses, and not allowed to be diverted to such ignoble purposes as they now subserve. In that connexion, Mr. T. B. Vāsudeva Śāstri Avargal spoke in very strong terms about the maladministration prevailing in maṭhs but added that the temple administration was much better now than before. Then rose Mr. Pāṇḍituraisvāmi Tevar Avargal, President of the Tamil Saṅgham and President of the Second Session of the Śaiva Siddhānta Conference, amidst repeated cheers, and delivered a very powerful speech, remarking that the subject appealed to him kneely. He spoke in the most scathing terms about the abuse of temple and maṭh endowments and said it was our duty to see that these endowments were properly administered, and quoting a verse from the Śivadharmottara in which the severest penalties are inflicted not only on those who prosecuted Śiva-kaiṇkaryam without a conscience but equally on those who looked thereon without removing the abuse. He was definitively of opinion that the organization of the Samāja should be strengthened and a journal should also be published under its auspices, as its organ, and so on. Messrs. Natarāja Tevar of Rāmnād, Muttiruḷappa Piḷḷai of Śrīvaikuṇṭham, P. M. Muttaiyā Piḷḷai, Vice-President of the Tuticorin Śaiva Siddhānta Sabhā also took part in the debate. Then the Hon'ble. Mr. M. Sambanda Mudaliyār spoke on the Maladministration of Temple Endowments, and said that he and his friends in the Legislative Council were thinking of introducing a bill to remedy the evils of the old Act, now in force, and advised the Samāja to strengthen their hands by submitting memorials to Government on the subject.

Mr. J. M. Nallasvāmi Pillai, in moving a resolution on the subject, observed that while he practised as a Vakil in Madura, he was engaged in a litigation connected with several of the Madura Devasthānams, and was thus fully cognizant of the various defects of the existing Act, and of the abuses prevailing in the various institutions, and he had as a matter of fact

promoted several public meetings in the Pudumanṭapam in Madura where these questions were discussed and resolutions adopted. The Maladministration of Devasthānams used to figure as an invariable item in all the memorials submitted during gubernatorial tours about two decades ago, but, when the various pieces of legislation attempted by the Madras Government were knocked on the head by the Imperial Government, the people lost all heart. If we had not yet secured better legislation at all, it was not the fault of the local Government. The Government of India were yet under a delusion that the people would resent any fresh legislation on the subject. It is this delusion that the Samāja should try to sweep away by mass-memorialising the India Government. He was always of opinion that the existing evils were due to a legislative enactment, and if these were to be removed, it could only be done by fresh legislation. The resolution was to the effect that the conference was strongly of opinion that the Religious Endowments Act required revision and re-legislation and that a memorial should be submitted to Government by the Standing Committee of the Samāja. This was seconded by Mr. T. B. Vāsudeva Śāstrigaḷ. The President in putting the resolution to the vote explained how the Government of Mysore had grappled with the difficulty, and enumerated the various reforms introduced by that Government in the Administration of Temple and Maṭh Endowments. The resolution was carried unanimously.

A Committee was then appointed to submit on the morrow draft rules for the better and more effective organization and working of the Samāja, on the motion of Mr. S. Pālvaṇṇa Mudaliyār, Secretary of Sarasvatī Vilāsa Sabhā, Tinnevelly, and Mr. T. A. Rāmalinga Chettiyār Avargal, B.A., B.L., High Court Vakil, Tirupūr, who specially commented on and commended the Samāja's worthy object of lifting up the depressed classes.

In the afternoon sitting, Śrīmati Āṇḍāḷammāḷ delivered her discourse taking for her text, a hymn from the Devāram :

"வாழ்க அந்தணர் வானவர் ஆனினம்
வீழ்க தண்புனல் வேந்தனும் ஓங்குக
ஆழ்க தீயதெலாம் அரன் நாமமே
சூழ்க வையகமும் துயர் தீர்கவே". which being interpreted will stand

"Hail to the Sages, to the Gods and kine all hail!
Let drop the gentle rain, the sovran's days increase!
May Hara's name resound and all corrupt deeds fail!
And let all the ills that afflict the word decrease!"

Her choice of words, her analysis of the subject, and her delivery captivated every one's heart, and the whole exposition, which lasted more than an hour, showed her erudition and great devotion. The President paid a fitting compliment to her and said she belonged to a respectable family, the family of the late Dharmaratnākaram Arcot Nārāyaṇasvāmi Mudaliyār, and she had made a heroic self-sacrifice in coming before a male audience to deliver her discourse; and that she was an ornament to her community and a beacon-light to her sisters. It may be observed that both her father and father-in-law were erudite Tamil paṇḍits, and her husband Mr. Ekāmbara Mudaliyār of Secunderabad is a devoted student of the Šaiva Siddhānta and her discourse was the result of their joint-study. Her example should certainly be followed by her sisters, and it is incumbent on all fathers and husbands to bestow their utmost thought on the education of their daughters and wives.

Mr. A. V. Gopālachāriyar, M.A., B.L., High Court Vakil of Trichinopoly followed with his learned lecture on

THE ŠRĪ PANCHĀKSHARA 'NAMAŠIVĀYA'

and applying the canons of Vaishṇava authors, he propounded its esoteric meanings, taking it first as a single word, then as two words, and further as three words, and thereby displayed at once his great Sanskrit learning, true piety and broadness of mind. He said Vaishṇavas were at heart Šaivas, and Šaivas were Vaishṇavas. The President applauded his

speech very warmly and conveyed the thanks of the whole assembly for his interesting and able discourse.

He was followed by Mr. Raṅgasvāmi Nāyagar Avargal, an intimate friend, relation, and follower of the late Śrīlaśrī Somasundara Nāyagar Avargal, who read a paper embodying an imaginary dialogue between

AN ĀGAMIC AND PERSONS OF OTHER SHADES OF HINDU FAITH

and it had the true ring of the late Mr. Nāyagar's impressive utterances. The paper showed that in a sense all religionists were also Āgamics.

After lunch, Mr. H. K. Vīrabasavayya, B.A. B.L., Advocate, Chief Court, Bangalore, delivered a short speech on

VĪRAŚAIVISM,

and he pointed out that the image of Saint Tiruvaḷḷuvar at Mylapore bore the Śivaliṅga on its forehead. Mr. V. V. Ramaṇa Śāstrin intervening said that the term Vīraśaivam might be used to distinguish it from the Śuddhaśaivam but not from the Siddhānta, as the latter term included both Vīraśaivam and Suddhaśaivam which are Jñāna-mārgas. Vīraśaivam and Śuddhaśaivam differed only in the ceremonial portions of the charyā, kriyā and yoga mārgas, and were fully at one so far as the Jñāna-mārga was concerned. He quoted from Nijaguṇaśivayogin, a great Vīraśaiva Saint to show that all Vīraśaivas were *ipso facto* Śivādvaita-siddhāntins.

Mr. A. Raṅgasāmi Aiyar of Kuḷittalai followed with his able paper in English on

SATGURU-DARŚANAM

and he explained his subject with a wealth of quotations from the Divyāgamas and the Upanishats and he compared and contrasted the idea of the Divine Teacher (Guru) from the Śaiva and the Christian standpoints *.

* We hope to publish the paper in the pages of our journal.—*Ed. L.T.*

Mr. Ekāmbara Mudaliyār of Bangalore explained, in his lecture on

PURUSHĀRTHA,

the essential tenets of the Šaiva Siddhānta touching the Tripadārtha (the Three Verities).

This was followed by an address by Mr. H. Rāmayya on

THE BATTLE OF LIFE,

which was even better applauded and cheered than on the previous day. He said the great battle in life was concerned with fighting against one's pride, passion and lust, and putting them down; and that with faith in God and love for Him, one could move mountains. This was symbolised in the fight between Rāma and Rāvaṇa. Our own noble spirit was imprisoned, as Sītā was, by the Rākshasa, of our own ahankār, our pride and passion; work, unselfish work, and not speech, was required for conquering this pride. Ahankāra and pride of power and learning formed the ever-present besetting sin. But if we dedicate all our acts to God and become humble of spirit and loving of heart, God, as the spectator, supporter and the Mahešvara, would take on Himself our burdens, and we could then erect our *Setu* of spiritual strength and hope, and cross the ocean of tribulation and sorrow, and regain and realize our own noble spirit, and be united to God. The real Setu was according to the Upanishats none else than God Himself*. And what greater honour can there be to one than to be called Setupati as our Rājā of Rāmnād and his ancestors were called? The speaker here greatly eulogised the late Rājā Bhāskara Setupati whose glory it was to send

* God is spoken of as the *Setu*, in the following passage of the Chhāndogya Upanishat: "That Atman is a *Setu*, so that these worlds may not be confounded. Day and night do not pass that 'Setu', nor old age, death, and grief, neither good nor evil deeds. All evil-doers turn back from it, for the World of Brahman is free from evil" (VIII, iv, 1.) Cf. also Bṛihadāraṇyaka Upanishat V, iv, 22.

Svāmi Vivekānanda to Chicago. The soul of that Setupati was even now amongst them, giving them hope and encouragement. It was a rousing speech and very much applauded.

Early on the morning of the 28th, the Committee met to consider the rules which were drafted by Mr. J. M. Nallasvāmi Pillai, and with slight changes they were passed; they were then placed before the General Body, and accepted. In the afternoon, the Standing Committee and the office-bearers were elected, and the Rājā of Rāmnād was chosen as the Patron of the Samāja, amidst acclamation. Then Papers on different subjects were read by Virudai Śivajñāna Yogi Svāmigal, Mr. S. Anavaratavināyakam Pillai, M.A., of the Christian College *, Mr. V. V. Ramaṇa Śāštrin, F. Z. S. ETC., † General Secretary, Mr. Gaṇapati Śāštrin, Mr. Rāmachandra Bhūpati, P. M. Muttaiyā Pillai of Tuticorin, S. C. Nāgi Chettiar of Madras, Mr. Pālvanṇa Mudaliar and Mr. Pūvai Kalyāṇasundara Mudaliyār of Madras. Mr. H. Rāmayya delivered his last address and it was also warmly applauded. Mr. Nallasvāmi Pillai briefly explained the purport of the other papers sent by Śrīmat A. Govindāchārya of Mysore, Mr. R. S. Subramaṇyam of Mannār §, Mr. Śivapādasundaram Pillai of Jaffna, Mr. P. Nārāyaṇa Aiyar of Madura, Mr. T. Somasundara Dešikar of Tiruvārur, Mr. Vaidyaliṅga Mudaliyār of Negapatam, Mr. Kalyāṇ Shetty, B.A., of Sholapūr, Mr. Gopālakṛishṇan, Assistant Editor of Svadešamitran of Madras, and Śrimat

* The Paper of Mr. S. Anavaratavināyakam Pillai was on the psychology of that militant Āgamic classic, the Oḷivilodukkam, and it is his intention to revise and amplify it for publication in the Journal of the Royal Asiatic Society of London.—*Ed. L. T.*

† The Paper of Mr. V. V. Ramaṇa Śāstrin was entitled "Śrī-Mūla-Nātha's Śrīmantramālikā—A Study." It was written in Tamil and will be embodied in an extended form as an Introduction in the edition of Śrīmantramālikā with foot-notes that is to be shortly issued by the Ripon Press, Madras. An English Translation of the same paper will be contributed to the Journal of the Royal Asiatic Society of London.—*Ed. L. T.*

§ His paper appears on p. 371 of this number of the Journal.—*Ed. L. T.*

Ānanda Shaṇmukha Śaraṇālaya Svāmin of Tillaiviḷāgam of Tanjore District *.

The President in winding up the proceedings said that all the three days had been busy days, and a good deal of work had been done, and that all the papers read and speeches made had shown a high level of excellence. One great feature of the gathering was that Śaivas from all parts of the country were brought together and made to realize their unity, and he hoped that future conferences would be attended by Śaivaites from all parts of India. He gracefully acknowledged the hospitality of the Rājā of Rāmnād which was enjoyed to the fullest; The Rājā had arranged for the boarding and lodging of the delegates of the Conference with all liberality, and their comforts were hence attended to with zest and keenness. He thanked Mr. Dinakarasvāmi Tevar, the President of the Reception Committee, and Mr. Natarāja Tevar, the Secretary thereof for their noble work and Mr. Pāṇḍituraisvāmi Tevar for giving them his best countenance. Their stay was very pleasant and the excellent sea-breeze of Rāmnād had braced their nerves. He thanked the volunteers for their sincere work and Mr. Nallasvāmi Pillai and Mr. V. V. Ramaṇa Śāstrin for the success that had attended the present Session of the Conference. He moved a resolution that a telegram be sent to the Rājā of Rāmnād thanking him for his great kindness and hospitality, which was carried unanimously by acclamation. Mr. Pāṇḍitturaisvāmi Tevar thanked the President in a suitable speech. Mr. Natarāja Tevar thanked the lecturers and delegates and all of them were garlanded. The Secretary of the Conference, Mr. V. V. Ramaṇa Śāstrin thanked all assembled for the succes they have contributed to bring about, save for which the Conference would not have proved such an instructive function as it turned out to be. The meeting dispersed with cheers to the Rājā, the British Rāj and King-Emperor George.

PAPERS DISTRIBUTED.

Several papers and pamphlets were distributed gratis. Among those were Mr. Ādimūla Mudaliyār's address on 'Duties of Savites', Śrīmat Ānanda Shaṇmukha Śaraṇālaya Svāmin's

* This is one of the very best papers sent up to the Conference. It dealt with the central teachings of Āgamic mysticism—*Ed.L.T.*

paper on 'Siddhānta Sāram', and a Tamil tract on 'Śaiva Religion and Advaita Siddhānta Philosophy', Mr. Nallasvāmi Pillai's English paper on 'Śaivism and its relation to other systems', as well as his Tamil pamphlet on 'Personality of God' which was printed at the expense of the Tiruchengode Śaiva Siddhānta Samāja.

A SUPPLEMENTARY NOTE ON THE RECEPTION AND ACCOMMODATION.

The President and his party and all the delegates arrived on the afternoon of the 25th December 1910 and were received on the platform of the Rāmnād Railway Station by Mr. Dinakarasvāmi Tevar and Mr. Natarāja Tevar and the local Sub-Magistrate Mr. Chokkaliṅgam Pillai and other principal citizens and officials. The President Mr. K. P. Puṭṭaṇṇa Cheṭṭiyār accompanied by Mr. Nallasvāmi Pillai * and Mr. Natarāja Tevar, were taken in a torch-light procession from the Railway Station to the Palace towards the evening, and the procession was beautified by all the Rājā's paraphernalia and by fireworks. The President and his party were accommodated in the Parvatavardhanī Vilās. Most of the delegates were accommodated in the Śaṅkara Vilās and Maṅgala Vilās, and several other smaller bungalows and houses were utilised for accommodating other delegates who had come up with their families. The hospitality that was extended to them left nothing to be desired. Though the Rājā was away at Allahabad on account of the Industrial Exhibition that was held there, Mr. Natarāja Tevar who was in charge of the Reception arrangements managed everything with tact and cleverness. As Mr. Nallasvāmi Pillai observed, it was fortunate he had been given an opportunity to win his spurs, and Mr. Natarāja Tevar must be distinctly congratulated on having won them. We must also say that unlike the scions of noble families in Tamil districts, he and his brother Mr. Velusvāmi Tevar, whose unavoidable absence was deeply regretted, are cultured young gentlemen and their love of learning and the learned is quite commendable.

On the morning of 29th December, a group photograph of the President and the delegates was also taken, and the President and the party left for Rameśvaram the same forenoon.

---

* The moving spirit of the Conference was really Mr. J. M. Nallasvāmi Pillai, and without him the Conference would have been an inanity. This we say in justice to the demands of truth.—*Ed. L. T.*

Tayumanavar—His Life, Teachings and Mission.*

I. HIS LIFE.

Not very long ago, at the close of the seventeenth century of the Christian era, when the old and once powerful kingdoms of Chera, Chōḷa and Pāṇḍiya were in their decline, there reigned in Vijayanagaram [1] of the Chōḷa country Tirumalai Nāyagar, a chief of princely repute. Much is not known of the history of his line or of his contemporaries; but his grandson Vijayaraṅga Šokkanātha Nāyagar who is said to have reigned between A. C. 1704 and 1731 had the good fortune of having under him a minister, born of a line of reputed statesmen in the sacred town of Vēdāraṇyam, and a Veḷḷāḷa by caste. The minister's spotless character and great piety won for him the favour of his Chief who entrusted him with all the responsible duties of the State. Keḍiliyappa Piḷḷai (that was his name) was a household word in the country and as the name signifies he was the flawless or the sinless squire of the land. His only son Šivachidambaram Piḷḷai was allowed to be adopted by his paternal uncle and the home of Keḍiliyappa Piḷḷai was without the charms and joys of a babe. To call back his son from the home of his brother would have been heart-rending to his brother and on that account he sent up his supplications to the Blissful Lord of Trichinopoly, Tāyumānešvarar [2], for the boon of a son. And before long he was blessed with a son who was

---

* A paper read before the Šaiva-Siddhānta Conference at Rāmnād, 1910.—*Ed. L. T.*

[1] This was apparently the name of a principality bordering on the environs of Trichinopoly. There is a place called Vijayapuram near Tiruvālur, Tanjore District.—*Ed. L. T.*

[2] The name of the Divinity is really Mātribhūtešvara which phrase is aptly rendered into Tamil as Tāyumānavar or Tāyumānār.—*Ed. L. T*

named after the Lord who listened to his prayers, தாயுமானவர் (Tāyumānavar).

The joy of the parents knew no bounds and the boy grew in திருமறைக்காடு (Tirumaṟaikkāḍu [3]), his birth place, under the kind care of கெஜவல்லியம்மை (Gajavlli-ammai) his mother, and under the wings of தாயுமானேஸ்வரர் (Tāyumānešvarar) the mother of all. At the age of discretion he was schooled under proper guidance and became proficient in literature, both Sanskrit and Tamil, and above all, in the study of Jñāna Šāstras, the sciences of wisdom of the Great Masters. By now the temporal life of Keḍiliyappa Piḷḷai was coming to an end and when he breathed his last, to the great regret of the Chief, Vijayaraṅga, the lad of barely sixteen, was called to fill the gap caused by his father, in the position of the Chief Minister of State. It was no surprise that he filled the place worthily to the satisfaction of his master and the people, and although his attention was engrossed in the duties of the State, his spirit was hankering after the Bliss of Peace and eagerly looking for a Master and a Guide, who will initiate him into the mysteries of the Spiritual Realm. With a view to hit at the proper Master he would, at the risk of being arrogant, question every Jñāni whom he came across and discuss with him the knotty problems of Religion and Philosophy. He was a frequent visitor at the temple of தாயுமானேஸ்வரர் (Tāyumānešvarar) and one day he saw at the

[3] This is Vedāraṇyam. We chance to know the place and its traditions rather intimately, as we hail therefrom. According to the prevalent information on the lips of very oldish folk at Vedāraṇyam, to which we must attach great importance, in the absence of other sources of reliable testimony, Tāyumānār's mother was a native of Vedāraṇyam. Tāyumānār's childhood and early boyhood were spent at Vedāraṇyam. The only surviving, prominent member of his mother's family, and hence related to him, in a measure, by blood-ties, is Mr. Appākuṭṭiyā Pillai of Vedāraṇyam, who is the Manager of the Devasthānam Office attached to the Vedāraṇyam Temple. If we remember correctly, Mr. Appākuṭṭiyā Pillai's father was the grand-nephew of Tāyumānār's mother. Mr. Aypākuṭṭiyā Pillai is, we fancy, blessed with children, and there is hence every chance of the future perpetuation of his line.—*Ed. L. T.*

entrance to the shrine of தக்ஷிணாமூர்த்தி (Dakshiṇāmūrti), a Sage in deep meditation prepossessing and graceful. He approached him with great obeisance and fell a victim to the spiritual glance of the sage. With quailed heart and shrunken mind, he stood motionless, unable to collect himself to put his usual questions. His nerves failed him and he fell, prostrating at the Holy feet of the Sage. Not a word passed between them, for, the lad was almost dumb-stricken and the Sage was the Speechless Master மௌனகுரு (Mauna-guru) *. The master now departed hence and the lad mechanically followed. On they went to a lonely place, where the lad poured out his prayers and tears to move the master to speak a word. The word of Blessing came at last, to his great joy. Thus encouraged, he put his first question—Lord! what is the book in your hand?

In short sweet words the Master impressed upon him the excellence of the spiritual experience of Śivasvānubhavam and stated that the book in his hand was the guide to such a goal—சிவஞானசித்தி (Śivajñānasiddhi)† the treasure of the spiritually-inclined. After initiating him in the preliminaries, the master instructed him to pass the stage of the householder and to be 'resigned and alone-become', சும்மாயிருத்தல், before he could be led into Jñāna-Nishṭhā, the establishment-in-wisdom. The disciple parted, with reluctance, from the Master and continued his

* This Sage is often apostrophised by Tāyumānār in his Poems.—*Ed. L. T.*

† This is one of the classical mystic works devoted to the Āgamānta. Its Sanskrit original is prized most, but difficult to get, and we have only seen portions thereof at the hands of some of the Dīkshits of the Chidambaram Temple. We are told that complete Sanskrit manuscripts of the work, written in Grantha character, exist in Chidambaram, but that their owners will not readily part with them. Of course, the only form in which Siva-jñāna-Siddhi is generally known, is the Tamil work bearing that name, which, in common with the Sanskrit original, is attributed to the same author who is known as Śivānandaśivāchārya, surnamed the Sakalāgamapaṇḍitā, 'the Master of all the Āgamas.'—*Ed. L. T.*

spiritual exercises among the worries of the State. His spiritual greatness soon became known in the land, and the king or chief himself no more looked upon him as his minister, but took him for his Master. But still the Government was carried on as usual until Vijayaraṅga, ripe with love and devotion, under the guidance of his Minister-Master, resigned the earthly throne for the heavenly, and disappeared from the scene.

Minister of State no more, but Master of Wisdom, Tāyumānasvāmi, was free to go on his own way. The Government now devolved on the queen Mīnākshiyammai, who sent for the Svāmi, with a view to insist on his continuing the ministry. She had already heard of the accomplishments of the minister, both physical and mental, but not of the spiritual. She saw the minister before her, beaming with youth and vigour, princely beauty and lovely form, and offered him her kingdom and herself; she saw the fleshly form of the Svāmi through her fleshly eyes, and wished to satisfy her carnal desire by enticing him with her offers. She little knew of the spirit within the form of the Svāmi. With pity for the ignorance of the poor queen, the Svāmi left the palace, went beyond the limits of her kingdom and settled at Devanagar. His brother Šivachidambaram Piḷḷai and cousin Aruḷaiyappa Piḷḷai, having heard of the Svāmi's departure from Trichinopoly, called on him at Devanagar, and entreated him to return home to settle in household life. Unable to cross the wishes of his brother, and in order to fulfil the commands of his Master, மௌனகுரு (Maunaguru), he agreed and repaired to Vedāraṇyam where he soon tied the nuptial knot with மட்டுவார்குழலம்மை (Maṭṭuvārkuḷal-ammai), a handsome maid.*

(To be continued.)

R. S.

---

* We shall make enquiries about the family whereof the bride of Tāyumānār came, and acquaint our readers, in a future number, with particulars as regards the present representatives, if any, of that family. —*Ed. L. T.*

A Triangular Duel over the Science of Prediction.

VII.

JUDICIAL ASTROLOGY.—THE LAST WORD.

SIR,

I do not think it will serve any good purpose to take up any more of your valuable space to prolong the controversy on a subject, which admittedly is used merely as a peg to hang personal tirades on. I am glad to know that "Astrolabus" characterises the "presumptuous proposal" I called in question, as a "utopian scheme", and as I did not associate anybody's name with it, but took it as it appeared "prominently in *The Indian Patriot*" I need not notice my friend's disclaimer.

As to the "explanation" of the "Rejoinder", I cannot congratulate my friend on the implicit faith he has placed on the judgment of the disinterested reader that it would be favourable to him; nor could I congratulate him on the "judgment" used, or the language chosen in framing the 'Rejoinder.' The verdict of the disinterested reader who has "read both the original letter and the rejoinder side by side" "with an eye to the main issue" has gone against him. I do not want to irritate my friend into inditing another of his 'brutum fulmens' against me; but lest he think that I am drawing upon my imagination I quote the patent verdict of "one" who has read it, complying with the conditions laid out by my friend, and it runs in these words: '*There is a total absence of judicial balance.*' With this "patent" verdict on the Rejoinder," which I would not have quoted but for my friend's courting it, I can leave the dead past to bury its dead, but my friend sets up another startling theory which demands a word in reply.

If acknowledging the truth of a science, as science, must necessarily involve an "unquestioning faith" in the "bull-headedly honest and withal self-deluded" interpreters of that science, then I plead guilty to the charge of not having that faith, and calmly and unconcernedly await the judgment and sentence of "Astrolabus" and all others of that ilk on my devoted head. My motto far many years now, since I understood what true faith was and practiced it with a view to what godly men call "growing in grace," is:—

"Give me not, O God, that blind foolish faith in my friend, that sees no evil where evil is, but give me, O God, that sublime belief, that seeing evil, I yet have faith."

If Astrolabus and the stars themselves would frown at me for holding and publishing this article of Faith, they are welcome to do so. I think I can afford to face their well or ill-conceived frowns, and survive.

If the *ipse dixit* of Astrolabus "that 'conquering fate' is a night-mare and a delusion" is itself sufficient proof and demonstration of the truth contained in the proposition, then let him and those who believe with him hug it to their bosom and I will have no quarrel with any of them. I regret I have not the Poems of Mrs. Ella Wheeler Wilcox by me now, to present "Astrolabus" with some exquisitely beautiful verses addressed by her "To an Astrologer", but, to make my own position clear, and to save such others as may not find Astrolabus's "dictum" a sufficient proof for putting their entire faith in astrology, I shall quote a few lines from Tennyson, which I have already used in my "Study of a Temple Tradition" drawing my own lessons from it. I would much prefer rather to err with Tennyson, the poet and seer, than believe with Astrolabus and all the host, of Fortune-Tellers put together!

"Turn Fortune, turn by wheel and lower the proud;
Turn Fortune, turn thy wheel, in sunshine, storm and cloud;
Thy wheel and thee we neither love nor hate.

Smile and we smile, the lords of many lands;
Frown and we smile, the lords of our own hands;
For man is man and master of his fate."—Tennyson.
(The quotations of the last line are mine.)

"To show how faithful I have been in swallowing the pills so kindly 'dispensed' by Mr. Svāminatha Iyer., I clothed my rejoinder in almost his own words. And still he complaines have not 'met' him."

These two sentences from Astrolabus's "explanation" in the issue of 3rd June, are in themselves a revelation and show up the "motif"—the motive-power behind Astrolabus's unedifying exhibition of himself. If I am unfortunately found wanting in faith to believe in his dictum about 'conquering fate', I am free to confess "that seeing evils (in my friend's advocacy) I yet have faith (in him as a man i.e. a thinking being)". That which to-day is rank heresy, will to-morrow become, with the natural growth and expansion of soul-experience, a reverent object of faith and worship, which, in other words, mean the same thing as an earnest striving after and living up to the Ideal on high.* This natural and conscious striving of the thinking, meditative mind (when one has achieved "chitta-vritti-nirodha") to realise its own Spiritual Ideal on high, is what Emerson beautifully described by the pregnant words "Hitch your wagon to a star," which Astrolabus, in his ignorance of its true meaning, made the subject of such banter in his so-called "rejoinder."

I feel very sorry that I have been obliged to cross swords with a friend; and if the "main issue" involved has been merely my "personal merit", be it in the field of "lip-yoga" or "paper-realisation," I would gladly have left my friend to occupy the whole field with triumph, and exercise his undisputed sway over his friends, followers and admirers. But he seemed to question the facts in my article, and attempted to crush me

* The latter part of the sentence is hardly clear in all conscience.—*Ed. L. T.*

or rush me out of the "forum" by a ponderous display of words, for the opinion. I expressed on the facts stated. That is "repressing thought" by "force"—by a fusilade of vituperative epithets, which are none the less objectionable to a serious student, because they are intentionally "clothed in almost his own words." I am however thankful to my friend for giving me an opportunity of testing my temper, against an unscrupulous personal attack, the more provocative, because the least consistent and sincere, where the expressions most offended the good taste and manners of polemical writing*. The tradition jackdaw strutting in its borrowed feathers, could not have offended against good taste and manners more than "the rejoinder clothed in almost his own words." If to borrow one's words and dip them all in the mire and pelt one again with those words with the mud and mire dripping and stinking, is Astrolabus's notion of "meeting" a statement of fact or opinion, then I must bow again to Astrolabus and leave the field entirely to him.

If "Astrolabus" cannot discuss principles dissociating them from personalities, then let him fire his fusilade of vituperative words against me, to his heart's content. These vituperative words if they embody any earnest thought, have a knack of coming home to roost; and if they are devoid of earnest thought they are mere bubbles that can do no one any harm but the heart that blows them into shape. When the Invocation "Kañji Varadappā" ("O Lord of Kañchī!") raises a rejoinder, "Eṅgu Varadappā?" (Where is the food coming?) the devotee knows how to answer it. Be the cry, therefore, war or truce with my friend, this is my last word to him. "Maune kalahanāsti."

C. V. S.

---

* We cannot however congratulate Mr. Svāminātha Iyer upon the management of his temper in the present controversy, for, as a matter of fact, he is not behind "Astrolabus" in overstepping the limits of journalistic decorum.—*Ed. L. T.*

Maritime Activity and Enterprise in Ancient India.

(Continued from page 334 of No. 7 Vol. XI.)

(Intercourse and Trade by Sea with China—III.)

IX. THE GREAT EMPORIUM OF CHINESE TRADE IN INDIA: THE BENGAL PORT OF TAMRALIPTI

The greatest emporium in India in ancient and mediæval times, of the maritime trade carried on with China and the Indian colonies in the Eastern seas, was the ancient town of Tamralipti on the Bengal seaboard, at the mouth of the Hughli, from which Indians had set forth since the Vedic times * on their commercial and colonising expeditions far out into the Indian Ocean. There appears to have been a regular traffic carried on by sea between this port and Ceylon on the one hand, and China and the Indian settlements in the Malay Archipelago on the other. It was the port of disembarcation for those who came to India from China by sea, and from here voyagers to the south or to China set out on their long ocean journey. We have seen Fa-hien embark here in a large merchant vessel in A. D. 411 and reach Ceylon in fourteen days, sailing day and night. Two centuries and a half later we find I-tsing speak of Tamralipti as "This is the port where one embarks for returning to China" (*Vide* I-tsing's *Memoirs* by Chavannes, p. 97). I-tsing arrived there in A. D. 673 in a ship belonging to the king of *Śrī-Bhoja,* and twelve years later he

* Tāmralipta is mentioned in the *Atharva Pariśishṭhā* LVI, 4 and also very frequently in the *Mahābhārata, the Purāṇas,* the *Varāha Samhitā* and other sacred and secular Sanskrit literature, as well as in many inscriptions. These references have been summarised in the Journal of the Asiatic Society, Bengal, 1908, pp. 288-291, by that erudite Bengali scholar and archæologist, Bābu Manomohan Chakravarty, M.A., B.L., M R.A.S.

embarked on board an Indian merchant ship at the same port, heavily laden with Indian sacred texts forming 'more than five lacs of slokas, which if translated into Chinese, would make a thousand volumes' (*Ibid*, p. 10). Speaking of this port he refers to the regular maritime communication between Tamralipti and Ceylon, and describes the usual route from India to China by way of Tamralipti and the Indian colonies in the following words:—

"Tamralipti is forty *yojanas* south from the eastern limit of India. There are five or six monasteries; the people are rich. It belongs to Eastern India and is about sixty *yojanas* from Mahabodhi and Sri-Nalanda. This is the place where we embark when returning to China. Sailing from here two months in the south-east direction we come to *Ka-cha*. By this time a ship from *Bhoja* will have arrived there. This is generally in the first or second month of the year. But those who go to the *Simhala Island* (Ceylon) must sail in the south west direction. They say that that island is 700 *yojanas* off. We stay in *Ka-cha* till winter, then start on board ship for the south, and we come after a month to the country of *Malayu* which has now become *Bhoja*; there are many States (under it). The time of arrival is generally in the first or second month. We stay there till the middle of summer and we sail to the north; in about a month we reach *Kwang-fu* (Kwang-tung in china). The first half of the year will have passed by this time. When we are helped by the power of our (former) good actions, the journey everywhere is as easy and enjoyable as if we went through a market, but, on the other hand, when we have not much influence of *karma*, we are often exposed to danger as if (a young one) in a reclining nest. I have thus shortly described the route and the way home, hoping that the wise may still expand their knowledge by hearing more."*

Many of I-tsing's contemporaries also landed at Tamralipti and resided for considerable periods in its monasteries, The Master of the Law, *Tao-lin*, came there by way of *Java* and the *Nicobars*, and resided there three years, learning the Sanskrit language (*vide* I-tsing's *Memoirs* by Chavannes,

* *Vide* Mr. Takakusu's *Introduction* to his translation of I-tsing's *Records*, pp. xxxiii-xxxiv.

p. 100). I-tsing on his arrival at Tamralipti had met there at the monastery named *Varaha* another compatriot of his, the Master of Dhyana, *Ta-tcheng-teng*, who had come by way of Ceylon and whose ship was pillaged by brigands at the moment when it entered the mouth of the river. *Ta-tcheng-teng* resided at Tamralipti for twelve years and acquired an extensive knowledge of the Sanskrit language. (*Ibid* p. 71). *Hwui-Lun*, a Buddhist pilgrim hailing from Korea, remarked of Tamralipti, "this is the place for embarking for China from East India, and close to the sea" (vide "*Life of Hiuen-Thsang*" by S. Beal, p. xxviii). There are various other Chinese travellers who landed or embarked at Tamralipti. It appears that these religious enquirers from China and other foreign countries arriving at the port by sea were welcomed and hospitably treated at the Buddhist monasteries of which there were some ten in the town with '*more than a thousand brethren*.' (vide *On Yuan Chwang* by T. Watters, vol. II, p. 190.)

The great Hiuen Thsang, whose travels in India took up more than sixteen years (A. D. 629-645), arrived at Tamralipti in the course of his journey and he describes the town as wide in circuit and situated near an inlet of the sea. The kingdom of Tamralipti of which it formed the capital formed 'a bay where land and water communication met' and consequently the inhabitants who are said to have been courageous had grown prosperous by trade, and "wonderful articles of value and gems had collected there in abundance" (vide *Buddhist Records of the Western World*, by S. Beal, vol. II, p. 201 and *On Yuan Chwang* by Mr. Thomas Watters, vol. II, p. 190).* Hiuen Thsang had made up his mind to pass over to Ceylon by sea from Tamralipti when a monk from Southern India dissuaded

* The record of Hiouen Thsang's travels in India called the *Si-yu-ki* and an abstract of his *Life* compiled by two of his contemporaries, have been translated into English by Rev. Samuel Beal (London, 1884, etc.) and into French by Mon. Stanislas Julien (Paris, 1857 and 1853). A revised and critical version of the more important portions of the *Records* has been made by Mr. Thomas Watters, and has been published under the title, *On Yuan Chwang* (London, 1904).

him from doing so, saying "that it was not necessary for him to undertake a long ocean journey during which the contrary winds, the impetuous waves, and the *yakshas* (demons) would expose him to a thousand dangers; it would be better for him to cross over from the south-east point of Southern India whence he could arrive in Ceylon in the space of three days. This would enable him to travel with greater security and also to have the advantage of visiting the sacred monuments of Orissa and other kingdoms" (vide *Vie de Hiouen-Thsang i. e.* Life of Hiouen-Thsang translated into French by S. Julien, pp. 183-184).

Chinese travellers sometimes arrived by sea at other points on the Bengal coast also; for example, the Master of the Discipline, *Tan-Koang*, arrived from China at *Harikela* on the Bengal coast situated between Tamralipti and Northern Orissa. Another monk, *Wu-hing* arrived there with his companions from Ceylon. While a powerful Chinese *sramaṇa* (monk), *Seng-tche*, arrived with his disciple and companion at the country of *Samatata* or Eastern Bengal. (*Vide* I-tsing's *Memoirs* by Chavannes pp. 106, 143, 127).

Tamralipti maintained its greatness as a seat of maritime commerce till the eighth or ninth century A. D. after which the silting up of the channel passing near it, combined with political changes, led to its being given up as a sea-going haven, and its commercial prosperity gradually dwindled. Subsequently the river encroached and swallowed it up, removing the last vestiges of this once famous Bengal port. When, however, in 1881, the river *Rupnarayan* was cutting away the modern town of *Tumluk* standing on the site of the old port, a large number of coins of very early date and *terracotta* figures of Buddhist deities were laid bare and collected—the poor mementous of an ancient and long past grandeur (vide *Journal of the Buddhist Text Society*, vol. v, pp. 4-6).

(To be continued).

H. C. C.

THE "ĀGAMIC BUREAU" NOTES.

An Explanation

Our respected Brother, Mr. R. Shanmukha Mudaliyār of Salem, writes to us as follows as regards Mr. R. S. Subrahmaṇyam's letter that appeared on pp. 236-237 of the Current Volume of our Journal. His letter is so informing and so unmistakably and convincingly worded that we deem we are doing a duty to all students of Indian mysticism, by publishing it *in extenso* :—

With reference to Mr. R. S. Subrahmaṇyam's letter that appears on pages 236 and 237 in No. 5 of *The Light of Truth* (Current Volume) I would tell you that I am perfectly satisfied with his explanation, and that I beg pardon of the writer for my construing his passage in a different sense. I am glad however, he says, that 'Temple-worship is a great help to spiritual progress.' I should have been gladder had he announced the truth that 'Temple-worship is *the sole and only* help for the attainment of Spiritual Progress and Perfection, after one becomes a *Jīvanmukta* by a true study of the first Eleven Sūtras which form the means and stepping-stone to living the life contemplated by the Twelfth Sūtra, which is quoted by our Brother. He must know the great spiritual truth that to be 'mad' after the True Ideal and the Only Ideal includes participation in any amount of pyrotechnical displays and other pageantry, which symbolise nothing less than Brahmānanda, when undertaken in connexion with Temple-rites or sacred functions. There is really no 'wastage' of money through such displays, when it is remembered that one has to 'waste' one's 'Prākritic all' before one gets to deserve Hara's Blessing. The saying is: '*சாத்திய சாதனம் சங்கரன் கோயிலே, எத்துதல்* * * *.' "

The above discussion really hinges on the last śloka of the Śivajñānabodha of the Rauravāgama, which runs:

मुक्त्यैप्राप्यसतस्तेषां भजेद्वेषंशिवालयम ।

The commentator Śivāgrayogin adds the following explanation on the passage: मुक्त्यै मुक्त्यर्थं ताद्दर्थ्ये चतुर्थः सतः वैदिकशैवार्यानुष्ठायिनो ज्ञानदेशिकान् प्राप्य गुरुत्वेन समासाद्य तेषां शैवानां संबन्धिनं वेषं भस्मरुद्राक्षादिचिह्नं भजेत् उपासीत । अत्र वेषस्य भजनोक्तिः जातिगुणक्रियाद्यनपेक्षणार्थं शिवालयं शिवस्यालयं मंचाः क्रोशन्तीत्यादि लक्षणया शिवालयशब्देन शिवलिङ्गं प्रतिमादिरुच्यते । एवंच सत इत्यनेन शैवाचार्याणां वेष शब्देन भस्मरुद्राक्षधारिणां माहेश्वराणां शिवालयशब्देन शिवलिङ्गस्यपरिग्रहः अनेन चर्याक्रम

उक्तः एतत्पूर्वश्लोके (that is to say in Śloka 11) क्रियाक्रमः तत्पूर्वेच (that is, in Śloka 10) योगक्रमः तत्पूर्वेच (that is, in Śloka 9) ज्ञानक्रम उक्त इत्यनुसंधेयं. It is hence clear that in the opinion of Śivāgrayogin the methods of procedure laid down in the Śloka under discussion have to do only with the चर्याक्रम which, in his words, is nothing more than मुक्त्युपायभूत. There is thus a wide disparity between Mr. Shaṇmukha Mudaliyār's explanation and that of Śivāgrayogin. The stage of *Mukti* (=Spiritual Freedom) will therefore legitimately devolve on the ज्ञानक्रम contemplated in Śloka 9:

चिद् दृशात्मनिदृष्टेशं त्यक्त्वा वृत्तिमरीचिकाम् ।
लब्ध्वा शिवपदछायां ध्यायेत्पंचाक्षरींसुधीः ॥

***

La Sexologie par Sirius de Massilie.

This book is issued in French by Mons. H. Daragon of Paris. 'Sexology' is the art of predicting the sex of infants previous to their birth, and may be regarded as the specialised prognostics of sex, and we may, therefore, say that the present work is a vade-mecum for mothers and wives. It may be asked, how is our author able to enlighten families on a point which is mostly a puzzle to the science of medicine? We reply, he is able to do so by merely solving the problem with the help of stellar influences. In order to predict generation he first erects horoscopes for the husband and the wife and compares them with each other; then, aided by some very practical and clear astronomical tables, specially formulated for the purpose, he indicates the methods of ascertaining the duration of pregnancy, the day of delivery and the number and sex of progeny, and lays down hints for procreating a male or female child at will. The book is claimed to be based on a long experience that is at once scientific, absolutely precise and exact. And we reserve a critical review for a future issue.

***